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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

" A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

ISLAM PROMOTES WORLD UNITY, PEACE AND PROGRESS.

CHAUDRY ZAFRULLAH KHAN, B. A., LL. B. (Lond.), M. L. C., BAR.-AT-LAW, PUNJAB, INDIA FORMERLY PRESIDENT OF THE ALL-INDIA MUSLIM LEAGUE.

Summary of the address given to the 2nd Parliament of Religions organized by the World Fellowship of Faiths at Chicago (U. S. A.) during August and September, 1933.

Islam:—"*Peace*, through complete surrender to God's will," the faith revealed through all the Prophets; Abraham, Moses, Jesus, Confucius, Zoroaster, Buddha, Ramchandra, Krishna, and, in its complete and final manifestation through Muhammad (on all of whom be peace and the blessings of God!).

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It eliminates all discord and brings about a complete reconciliation between (*a*) God and man; and (*b*) man and man.

(*a*) By teaching the Unity of God and explaining His attributes it instils into the human mind such a conception of the beauty, beneficence and majesty of the Creator as to steep the mind in an all-enveloping atmosphere of love, reverence and awe for God, thus making a complete submission of the human will to God's will as the only true and unfailing source of joy and happiness.

(*b*) This is really working out in detail only one aspect of (*a*). Under this heading Islam lays down guiding principles for the adjustment of the relationship between: (1) the sexes; (2) the members of a family; (3) members of society; (4) Master and servant; (5) Capital and Labour; (6) the State and the citizen; and (7) one State and another. By so doing it seeks to eliminate every element of discord from every aspect of human relationship and to establish perfect peace.

It fosters the conception of peace and concord by its very name; Islam: Peace: Submission to the Divine will, which again is perfect concord and thus perfect peace. The Muslim greeting is: "Peace be unto you"; and every Muslim man, woman and child throughout the world promotes an atmosphere of peace and goodwill by greeting every fellow Muslim whom he or she may meet or from whom he or she may part during the course of the day, with this greeting of "peace", at once a prayer and a salutation, and when greeted himself replies: "And unto you be peace."

Islam has taught and in practice has achieved a complete equality of mankind. "The supreme gift of Islam was the ideal of unity which it drilled somehow into the heads of a hundred races—not merely the unity of God, but even more the unity of mankind." (*This Believing World*, by Lewis Browne). A single visit to a mosque (Muslim place of worship) would furnish a living picture of this unity and equality which it would be impossible to match anywhere else.

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Again, Islam has set at rest the age-long conflict between Science and Religion It teaches that both proceed from a Divine Source: Religion being based on a direct revelation through the Word of God, and Science being indirect Revelation through the work of God, and that thus there can be no real conflict between them In fact, one complements the other. Again and again does the Holy Quran (the Word of God) draw attention to the phenomena of nature (the Work of God) to illustrate and emphasize its teachings and there are numerous exhortations enjoining the study of and a research into these phenomena for the purpose of a complete understanding and realization of the relationship of man to God.

All of this would show that there is a divine design for peace and unity underlying the Universe, and whereas provision has manifestly been made for it on the physical side, a parallel provision has been made on the spiritual side. On the physical plane we can clearly perceive that as the result of an astonishing development in the means of transportation and communication and other facilities, the various sections of mankind are fast tending to become, as it were, members of one family. It behoves us, therefore, to recognize this Divine Purpose and to constitute ourselves the instruments through which this blessed purpose may be fufilled. That it will be fulfilled cannot be open to the slightest doubt; it is for us to *choose* whether it shall be fulfilled through us or in spite of us All that tends to obstruct this purpose, to raise fresh barriers between mankind or to preserve old ones, will be swept away; all that tends to promote this purpose and to bring it to its fulfilmet shall be blessed and fostered.

In the same way the Divine Grace and Mercy has made provision for the spiritual unity of mankind. While the human race was still in its infancy and sections of it were widely scattered over the face of the earth, communication between them being difficult and infrequent, spiritual guidance was provided for each section locally through men beloved of God whom He made the spokesmen of His will. As contact between

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mankind was about to be fostered, He revealed His will through Muhammad, the Master-Prophet (on whom be peace and the blessings of God!) in the Holy Quran, which describes itself as a "testimony" and a "distillation of the Holy Scriptures previously revealed, a law unto all time and for all the peoples of the Earth.

And one more promise remained to be fulfilled. Many of the great Prophets (on whom be peace!) had under Divine revelation held out a promise to their followers that in the latter days they would appear again to lead mankind back to the truth. But the moment we realise that Revealed Truth has always proceeded from one Source, we must at once understand that all these Second Advents of the various great Prophets must be fulfilled in one person, who would come in the Spirit of all these Prophets (on whom be peace!). And these promises have been fulfilled in advent of Ahmad of Qadian, a servant of the Master-Prophet Muhammad, whom God has called "The Divine Champion clothed in the Mantles of the Prophets" (on all of whom be peace and the blessings of God!) In him may the Hindus recognize Krishna, the Jews and the Christians recognize the Messiah, the Muslims find the Promised Mahdi and all other creeds their own particular Prophet. Again, the Divine Purpose must be fulfilled and mankind brought together through Ahmad. It is for us to decide whether we shall be the instruments for the fulfilment of this purpose, or shall set ourselves to obstruct and fight it.

"Oh Lord do Thou of Thy infinite mercy and grace cause us to be of those through whom Thy will shall find its fulfilment and save us from falling into the error of obstructing Thy will and purpose. Amen."

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PROSPECTS OF ISLAM IN JAPAN

By Ch. Abul Faiz Khan B.A., B.T.

In a very recent issue of an English daily Journal of Northern India there has appeared an important report from that paper's "Kabul correspondent". The report is based on the interview with the Japanese Ambasador at Kabul. It says that in the land of the Rising Sun Islam is slowly and surely though imperceptibly gaining ground. The penetration of Islam in Japan is fraught with tremendous possibilities; and is likely to mark a new epoch in the history of that great Eastern country. With the fall of the Turkish Empire the political power of Islam received a great setback. But the loss sustained by the fall of the Turkish Empire may be made up by the spiritual conquest of Japan by Islam, who knows ?

2. There are at present two religions in Japan, *viz.*, Buddhism and Shintoism or a medley of both. But an average Japanese worships one religion only, the religion of the worship of Mammon. Neither Buddhism nor Shintoism appease the intellectual cravings of the Japanese people and as a result they are in search of some other creed that will cheer up their morbid souls, and fill them with buoyant enthusiasm and zeal and pour forth into them the nectar of life, courage and joy.

3. Buddhism is already a dead creed. The Japanese have become tired of it. They gave it a long trial for centuries, and found it wanting and quite unable to fulfil their modern requirements. Christianity tried to take its place but has failed because in the eastern mind Christianity and western domination are synonymous terms. The Japanese government were not slow to realize the ulterior motives of the Christian Missionary Societies and on more than one

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occasion it was forced to warn them against their political activities.

4. Now that the Japanese have shed Buddhism and Shintoism and have refused to accept Christianity, the question arises, can Islam triumph in that country? Will it be able to supplant Buddhism and succeed in due course as the state religion of Japan? This question will, perhaps, best be answered by instituting a comparison and contrast between Islam and Buddhism.

(*i*) Lord Buddha was the founder of the Buddhist faith and was the originator of its philosophic concept and is regarded as a sort of a demi-god by the Buddhists.

(*ii*) The noblest feature of Buddhism is the stress that it lays upon service to humanity. Service is the keynote of the faith of Buddhism and that was why Emperor Asoka was inspired to devote so much of his energy, endeavour and zeal to the promotion of its cause. No other faith in those dark days brought so much happiness and prosperity to the people of India and no other faith tried so much to improve their moral tone.

(*iii*) Buddhism laid stress on noble thoughts, noble actions by which a mortal can achieve the goal of his life. As thought is father to actions, Buddhism considered that evil thoughts polluted the soul.

Islam was not slow to realize the value of these moral principles:

(*i*) Islam could not possibly regard Buddha to be a deity but it does look upon him as a Reformer, a great Teacher of humanity who had attained union with the Most High.

(*ii*) Islam like Buddhism lays great stress on service to humanity and side by side with the belief in God, the Prophets and Angels, it inculcates that humanity should be served in every possible way.

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(*iii*) Islam has laid great stress on the necessity of the purity of thought and deed. In several places in the Holy Quran Islam has urged the Muslims to shut the avenues of their hearts against all impure and base thoughts. The highest spiritual stage to which a Muslim is expected to reach is the attainment of the state of نفس مطمئنة *i.e.* the stage of the soul at rest, where even a passing impure thought does not find access.

But we should not fail to look to the other side of the shield. There are certain things in which Islam vastly differs from Buddhism and where it can legitimately claim advantage over Buddhism.

First.—The histrocity of even the founder of Buddhism is, judged by the canons of Higher Criticism, open to serious question. Buddha was not an historical personality in the sense in which Muhammad was. All the records of his spiritual mission are shrouded in mystery. Nobody can tell with definite certainty the mode of life Buddha led before he embarked upon his career, or can affirm what places he visited, what kind of converts he obtained, how his teachings were received by his compatriots, or even what was the real nature of his teachings. All these valuable informations we are denied in Buddhism.

Secondly.—The religious scripture and written traditions of Buddhism have not been well preserved and have lost the purity of their character. Students of the history of the Buddhist period are fully aware how Buddha gave his followers a blank check and it was only after nearly three quarters of a century that a Council of Buddhist monks sat under the auspices of the illustrious Emperor Asoka when certain teachings of Buddha were collected and compiled under the title of "Tripitakas" and this ultimately became the famous scripture of the Buddhists. This "Tripitakas" subsequently underwent several revisions and alterations and it is open to serious question as to whether the existing scripture is at all to be relied upon.

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Thirdly.—Buddhism was never meant for the whole of mankind. There is no definite injunction of Buddha on that point and nowhere Buddha said that he meant it to be a religion for all mankind. Long after he departed from the world his disciples conceived the idea of the universality of his mission and sent missionaries abroad for the propagation of the faith. Buddha himself never inculcated his followers to take his message to the people of other nationalities.

Fourthly.—Some of the teachings of Buddha were impracticable. Buddha nowhere laid it down as an act of virtue to lead domestic life. His personal example convinces us that he desired to foster and encourage monasticism and it is recorded that when in his presence some of his disciples expressed their intention to lead the life of monks, Buddha encouraged them and did not say a single word against it.

(*ii*) Buddha's attitude towards the members of the fair sex was far from satisfactory. He himself considered woman as a serious obstacle in the path of the attainment of spiritual salvation.

Let us see what Islam has to say on all those points and how it fulfills human requirements :

First.—The histrocity of the Holy Prophet Muhammad cannot be questioned. We know him so intimately as we know those with whom we live. The minutest details of his private and public life have been preserved even to the extent of his private dealings with his wives. Almost every word that fell from his lips, his every action has been carefully and faithfully treasured and serves to-day as an inspiration and guidance to hundreds of his devoted followers.

Secondly.—The Holy Book of the Muslims—the Quran—has remained during the last 14 centuries quite free from

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every human interference. This is a fact that has been admitted by even the most hostile critic of Islam. No other book under the sun is so completely immune from the ravages of time, no other book can boast of its pristine purity and the integrity of its original character.

Thirdly.—Islam claims to be meant for the whole of mankind for all times and claims that the Master-Prophet Muhammad was a Messenger of Allah for the whole human race. The Holy Prophet sent his ambassadors to all the civilized countries—Rome, Persia, Egypt and Syria and Abyssinia, etc., and invited the people of these countries through their kings to embrace the religion of Allah.

Fourthly.—Islam is the only religion which can be practised by all men under all circumstances and conditions. It was not meant for monks and mendicants but for those who struggled for existence in the thick of the battle of life. The Holy Prophet says, "There is no celebacy in Islam". "Until a man marries, his life remains incomplete," he adds.

I shall now consider some of the features of Islam which will not fail to evoke admiration even from its worst critics. The religious, moral, political and social aspects of Islam are briefly described below :

First.—The Religious Aspect of Islam.—The first thing that invites our attention is the *simplicity* of the Islamic faith. Islam requires its followers to believe in one God, the Supreme Deity, ALLAH, the Creator, the Sustainer, the Developer, the Eternal and All-Knowing, Who is completely free from all frailties to which human flesh is heir to.

(*ii*) Islam tells us that the attributes of Allah never become inoperative and ineffective and that He even now sends His Messages of love and hope for the guidance of the erring humanity.

(*iii*) Islam does not believe in Incarnations of the Diety,

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nor does it affirm that He begets children, maintains conjugal relationship with any member of the other sex as some other religions believe.

(*iv*) The article of the Faith of Islam unlike other faiths is very simple, so simple that even a school-boy can understand it, and it is summed up in the simple sentence, " There is no God other than Allah and Muhammad is His message-bearer."

(*v*) The Prophet of Islam is not regarded as a supernatural being, nor is he looked upon as an incarnation of God, but like all human beings a man of the flesh, a model for humanity, with this difference that he was chosen to deliver God's message to the erring humanity and to guide them to the path of virtue and righteousness, which leads to salvation.

(*vi*) Islam has laid down a code of morality like other faiths but, it has gone a step further and does not advocate the total annihilation of the natural instincts and impulses. It says, no instinct is bad in itself, it is its proper use or its abuse that constitutes good or bad morals.

Secondly.—THE POLITICAL ASPECT OF ISLAM.—Islam does not recognize the hereditary principle of Kingship as was the case in the Epic Age of India, but lays emphasis upon the election of Rulers known as Khalifas.

(*ii*) The Khalifa must have a Consultative or Advisory Body, call it a legislative Assembly, Parliament or Senate or what you will, whose advice he should always seek, consider and respect but it should not be binding upon him. He has the power of veto.

(*iii*) The duties of the subject is to obey the Ruler or Khalifa. All revolutionary activities against the State are unlawful in Islam.

(*iv*) Relations among different peoples of the State

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should be friendly, amicable and harmonious. Complete liberty of consience should be enjoyed by everybody, and the Muslims should not speak in disrespectful terms about the deities and founders of other faiths and even lay down their lives in defence of churches, synagogues and temples.

(*v*) Islam lays down some salient principles regarding the duties of citizenship. The Holy Prophet says that a Muslim should not leave a place which is suffering from an epidemic to a place which is free from it. He should have respectful consideration for the feelings and susceptibilities of his non-Muslim neighbours.

6. *Thirdly*—THE SOCIAL ASPECT OF ISLAM:— Islam patronizes learning and culture and the Holy Prophet is reported to have said, "The acquisition of knowledge is a duty, binding upon every male or *female*," "He dies not who dies in search of knowledge," "Go even unto China in pursuit of knowledge". The intellectual achievements of the sons of Islam in the hey-day of its glory are too well known to be repeated here.

(*b*) Islam is essentially a religion of democracy, the only religion that eliminated all distinction between man and man. "The best among you is he who is most pious", so runs a verse of the Holy Quran. Students of history know only too well how the coloured negroes were raised to the positions of trust and dignity under the Muslim kings. Every body knows how the Holy Prophet himself played the role of a match-maker and proposed the hand of his cousin to one of his slaves."

(*c*) The Holy Prophet was the first man who sought to elevate the status of woman. He refused to believe that woman was the gate of sin, an obstacle in the path of spiritual advancement and set the example of a noble husband in his own person. Regarding one of his consorts,—Lady Ayesha (of blessed memory)—he is reported to have said, "Learn the Quran from Ayesha". Regarding the treatment to be accorded to one's wife the Holy Prophet

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said, "The best among you is he who is best to his wife." And how a mother should be treated he says, "Paradise lies at the feet of the mother", "Paradise will be a sealed book to him who incurs the displeasure of his parents (except in the performance of a religious obligation)".

(*d*) To maintain the purity of domestic life free intermingling between the opposite sexes has been discouraged and it has been ordained that man and woman should not cast lustful looks upon each other, should not have private discourses and should not meet privately. Women have been enjoined to hide the beauty of their person from the members of the opposite sex.

Fourthly.—ECONOMIC ASPECT OF ISLAM :--The present is generally regarded to be the age of the triumph of Socialism and the days of Capitalism are believed to be numbered. The Holy Prophet Muhammad was the greatest socialist thinker that the world has ever produced. Islam restricted the accumulation of wealth in a few hands and enjoined *Zakat* (compulsory charity) upon her rich and well-to-do sons as an obligatory duty. (*a*) He enjoined the distribution of property left by a dead person among all his children and some other relatives. The Holy Prophet invoked the curse of God upon him who deprives any of his children of having a share of the property. (*b*) Islam has put a ban upon usury and interest,—both borrowing and lending of money on interest have been held as unlawful. (*c*) Islam has encouraged and fostered trade and commerce between different countries and nationalities and has considered it as a "boon" of God (*Fazlullah*). Investment of money in business is encouraged and spoken highly of. (*d*) Gambling and all other games of chance have been forbidden and believers have been exhorted to refrain from those "tricks of Satan" under the pain of incurring the displeasure of Allah.

I now propose to refute certain objections that are generally raised against Islam and its Prophet:

(*a*) It is alleged that Islam, by sanctioning polygamy

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has put a premium on voluptuousness and has lowered the prestige of womanhood. It is to be noted that polygamy has not been ordered to be observed by Islam and has only been permitted as a sort of *concession* under certain exceptional circumstances.

The fact that man is polygamous by nature should not be ignored while dealing with this question. In cases of permanent indisposition of the wife and her inability to bear any children, when she cannot fulfil the vows of wedlock, her husband either shall have to divorce her or shall marry a second wife. It is only under such exceptional circumstances that Islam allows her sons to have more than one wife.

(*b*) Again it is said that Islam has laid stress on the ritualistic side of the religion, *e.g.*, it has enjoined pilgrimage to Mecca, performance of sacrifice on specific occasions and has dictated a few prohibitions and these undoubtedly tend to make religion a mere formality and a show. The objection is apparently based upon a misconception of human nature. "No impression without expression" is a well-known dictum of psychology and as such all beliefs, in God, His revelation and Prophets will be so many idle platitudes unless they were accompanied by an outward expression which is synonymous with rituals, because rituals are the outward expression of the religious impression.

To sum up, the present is undoubtedly a psychological moment in the history of the Japanese nation. They have already become tired of their existing faith and are looking forward to change it for a better and more practical one which can satiate their spiritual cravings and guide them in the affairs of their daily life; and the only religion which can fulfil these needs is ISLAM. It is time that the Japanese people thought seriously over this most vital problem and made a comparative study of Islam and other faiths and if it stood the test successfully, embrace it.

It is also the bounden duty of the Muslims to see, now that Japanese are in a receptive mood Islam is preached to them in a manner that may appeal to them.

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RE-UNION AFTER DIVORCE

(By Mr. Muhammad Ibrahim, Sub-Judge, Dera Ghazi Khan.)

Quite a large number of savants and Muslim Jurists have thrashed threadbare the objections which from time to time have been levelled against the institution of divorce which is a corollary to the marriage laws. They have given elaborate reasons for supporting it and for having recourse to it in case it becomes impossible for a couple to continue conjugal union.

But they seem to have paid more attention to the letter of the law rather than to the spirit of it and so have written heaps of books explaining the technical words such as Talaq-i-Rajae (reversable) and Talaq-i-Bain (irrevocable) and as to whether the formula should be repeated thrice all at once or on three different occasions.

In explaining verse 2: 230 they seem to have totally ignored the spirit of the law which encourages the re-establishment of conjugal relations after separation and have limited the period within which reconciliation can be brought about. They have ruthlessly trampelled under their feet the fine feelings of a self-respecting woman who for no fault of her has been divorced capriciously by her guilty husband. The conclusion arrived at by them is that after the "irrevocable" divorce she cannot re-establish conjugal relations with her separated husband until she marries another husband and the latter divorces her. This penal condition is deduced from the words حتى تنكح زوجاً غيره occuring in the said verse.

It is said that this restriction makes the third pronouncement of *Talāq* very cautious and is intended to serve as a check against it. I think that such a view

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reflects little credit on Islam which alone of all the religions of the World lays stress to hold woman in respect.

To make myself more clear I take a concrete instance. *A* is an all-round good wife. But her husband *B* is just the reverse of her. For no fault of *A* he divorces her. But about a year after the "irrevocable" divorce he realizes his blunder and wants to set it right. For it is never too late to right a wrong. Until that time *A* has not contracted a second marriage. She does not want to see the face of a second husband and is anxious to return to her former husband and home where she has her children. It is said that she cannot re-unite herself with her old husband unless she marries a second husband (not with a view of legalising her re-union with her first husband by subsequently procuring *Talāq* from her husband) and is divorced by him. My objection, is why should she suffer for the guilt of her husband. The right thing would have been to impose some deterrent penalty on the husband and not on the innocent decent wife. He should have been ordered to undergo some hardship and the wife should not have been compelled to wash the dirty linen elsewhere.

I admit that there are people who do not mind reclaiming their divorced wives after they have been divorced by their second husbands and there are women who also do not think it objectionable to be the wives of more than one man one after the other. But certainly there are others who think it contemptible socially. Then would you limit this law to persons of the first category—that law which was meant for all ages, for every class of every race and for every stage in society.

I think that the verse does not mean what is generally understood.

The word '*mutallaqa*' is used about a woman when "she was left *free to go her way* or became *separate* from her husband."

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So when you pronounce a *Talāq* it means that you make a sort of announcement that you henceforth suspend your conjugal relations with your wife with an intention of separating her. But after the pronouncement of the first *Talāq* you can *as of right* re-assert your conjugal relations, the wife has no option to refuse (except by having recourse to *Khula* procedure which she can have at any time).

But suppose you do not reclaim her and after a certain fixed period you pronounce the second *Talāq*. This second pronouncement also will not take away the right from you in claiming her back and if you claim her she cannot refuse. For these two periods of separation you shall have to give her separation subsistence allowance (as in England it is paid though under separate conditions) and she can legally claim it.

But if after the second *Talāq* you do not reclaim her and the irrevocable *Talāq* has taken place then you cannot *as of right reclaim her*. Your right has now become extinguished and the option now rests with the separated wife. If you can bring her round and she agrees to your request of conjugal relations there is no bar according to the verse

فلا جناح عليهما ان يترا جعا ان ظنا ان يقيما حدود الله۔

Now I come to the verse in question and verse No. 2: 232. These run as under:

الطلاق مرتن.....فان طلقها فلاتحل له من بعد حتى تنكح زوجاً غيره۔ فان طلقها فلاجناح عليهما ان يترا جعا ان ظنا ان يقيما حدود الله ..... واذا طلقتم النساء فبلغن اجلهن فلا تعضلوهن ان ينكحن ازواجهن اذا تراضو بينهم بالمعروف۔

I would translate the above as under:

"Divorce may be pronounced twice,.....So if a husband divorces her she shall not be lawful to him aftewards so long she is under contractual obligation to perform connubial intercourse with another man, then if the latter divorces her there is no reproach on them if they return to each other (by a fresh contract of marriage) if they think

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that they can keep within the limits of Allah..... And when you have divorced women and they have ended their term (of waiting) then do not prevent them from marrying their first husbands when they agree among themselves in an honest manner."

This translation if it is grammatically correct means that even after the husband has lost his right to claim her as of right they can re-unite *if the woman so pleases till that date on which she contracts with an another person to permit him connubial* intercourse with her. For it is against good morals to dissuade her to break off her contract. But if she has made no such contract with another man there is no bar to her re-union with her former husband. Verse 232 in clear words allows the first husband to re-marry the divorced wife even if the period of waiting has elapsed.

The sister of Maqil-bin Yasar was divorced by her husband and the period of waiting had elapsed, they were re-united again when this verse was revealed. *Vide* page 108 of the Holy Quran by Maulana Muhammad Ali. The author of Tafseer-i-Haqqani has translated the words ان ینکحن ازواجھن as marrying their first husbands. This translation is quite in keeping with the sense which the words نکاح and زوج import.

Nikah is an agreement to live with a certain person allowing him to cohabit her at a time to come, and when consummation takes place or during the course of consumation she becomes زوج.

So the words ینکحن ازواجھن mean the making of an agreement with a person whose زوج she has already been at one time.

Lastly I fail to understand why if a woman if lawful to her husband after having been divorced by her husband she should be unlawful without having recourse to a second

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marriage and a second divorce.

Please correct me if I am wrong.

[The construction you have put on the verse:

لا تحل له من بعد حتى تنكح زوجاً غيره۔

read along with the rest of your statement shows you to be holding the view that even after a woman is divorced by her husband finally and irrevocably (*i. e.*, after the announcement of the third divorce) she can seek union with him if he also desires and she agrees to it. That is to say even after the third divorce is pronounced the divorced woman and her husband can, after mutual agreement, live as wife and husband just as both are allowed to re-unite after the pronouncement of the first and second divorce, the difference between the two procedures being that whereas after the first or second divorce the husband has got the right to take her back if he so desires without securing her agreement, after the third divorce is pronounced he forfeits that right and can get her back only with her approval and agreement. This is a view which is in complete disagreement with the consensus of scholarly opinion in Islam and the time-honoured Muslim practice and tradition and also against the explanation of this verse given by the Holy Prophet (Peace be upon him!). You may choose to reject some of the sayings of the Prophet recorded in the Books of Traditions as unauthentic and unreliable but you cannot safely afford to reject all of them. The authenticity of the tradition which embodies an explanation of the verse under question given by the Holy Prophet and which fully contradicts your view has never been doubted or disputed. His emphatic and unequivocal precept is that a divorced woman cannot remarry her husband unless she marries another man, has connubial intercourse with him and is formally divorced by him. Moreover the Arabic Grammar and Language do not support the explanation given by you. According to you the meaning of the

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verse is that she ceases to be lawful to her husband only when she has married another man. Before her marriage with another man she can at any time seek re-union with her husband if both agree. If your explanation of the verse is taken to be correct, the verse should read as فتحل له من بعد حتى تنكح زوجا غيره۔ and not as فلا تحل له من بعد حتى تنكح زوجاً غيره۔. For a clear understanding of the meaning of this verse it is necessary to know the different uses of the particle حتى which connects the two parts of the verse under question. For the different uses of حتى we quote the author of مغنى اللبيب. He says.

حتى حرف يالى لاحد ثلاثة معان۔ انتهاء الغاية وهو الغالب والتعليل وبمعنى الا۔

حتى is a particle, used in three senses: denoting the end of an extent; which is its predominant meaning; and denoting a cause or motive: and syn. with الا as an exceptive; which last is the rarest and is mentioned by few. The first sense is expressed in the verse

لا ابرح حتى ابلغ مجمع البحرين۔

(I will not cease until I reach the junction of the two rivers 18 : 60.) The second sense is expressed in the verse

و لا يزالون يقاتلونكم حتى يردوكم عن دينكم ان استطاعوا۔

(and they will continue fighting with you so that they turn you back from your religion). And the sense of الا (but) is expressed in the verse

وما يعلمان من احد حتى يقولا انما نحن فتنة فلا تكفر۔

(nor did they teach it to any one, but they said, we are only a trial, therefore do not disbelive). حتى always connects two sentences and with the exception of the case in which حتى is used in the sense of الا (but), the action implied in the sentence preceding it is reversed when the action implied in the one following it comes into operation. The following few examples from the Quran will explain and clear our point :

فلن ابرح الارض حتى ياذن لى ابى۔

(I will by no means depart from this land until my father

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permits me; *i. e.*, I will depart from this place when my father permits me.)

ان الله لايغير ما بقوم حتى يغيروا ما بانفسهم-

(Allah does not change the condition of a people until they change their own condition themselves, *i.e.* Allah changes their condition when the people change it themselves.

فقاتلوا التى تبغى حتى تفى الى امر الله-

(So fight that party which acts wrongfully until it returns to Allah's command, *i. e*, do not fight that party if it returns to Allah's command). Keeping these different uses of حتى in view the meaning of the verse

فلاتحل له من بعد حتى تنكح زوجاً غيره فان طلقها فلاجناح عليهما ان يتراجعا الخ

will clearly be, "she will not be lawful to her husband after she is divorced by him three times until she marries another husband and is divorced by the latter" *i. e.*, she will be lawful to him only when she marries another man and is divorced by him. For your benefit we give below the translation of all the relevant verses.

"Ye may divorce your wives twice: keep them honourably, or put them away with kindness. But it is not allowed you to appropriate to yourselves anything of what you have given to them unless both fear that they cannot keep within the bounds set up by God..... *But if the husband divorces her a third time, it is not lawful for him to take her again, until she shall have married another husband;* and if he also divorce her, then shall no blame attach to them if they return to each other.....

And when ye divorce your wives, and they have waited the prescribed time, hinder them not from marrying *their husbands when they have agreed among themselves in an honourable way.—Ed.]*

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INSTINCT AND INTELLIGENCE

There are certain essentials in the instinctive act which separate it sharply from rational behaviour : 1. An instinctive act is independent of instruction. For example, the bee, when it makes its cell, does so without ever having gone through an apprenticeship. 2. An instinctive act is independent of reasoning. For example, the bee does not plan out before hand all the marvellous geometrical perfection, which enters into the cell of its comb. 3. An instinctive act has an end in view. But of that end the creature is ignorant. For example the bee, when making its cell, is unaware of the fact that it is building a receptacle for the purpose of storing honey.

What, then, is instinct ? Is it an innate force, born with the creature, a fixed part of its inherited nature ? There is no calculation in it, no premeditation. It is a blind impulse, a striving in the dark, an unconscious automatic drive which must be implicitly obeyed, writes R. W. G. Hingston in the *Saturday Review*, London.

Turn now to intelligence. See how sharply it contrasts with instinct. An instinctive act is an inborn impulse ; an intelligent act is something that has been acquired. An instinctive act is independent of experience ; an intelligent act is one that has been learnt. An instinctive act is unconnected with any reasoning ; an intelligent act implies logical thought.

Just one intelligent act from insects. A certain wasp has the habit of paralysing caterpillars dragging them into a hole in the ground, laying an egg on the body of the caterpillar, and finally closing the hole with earth. Now let us picture the act of closing. The instinct of the wasp is to shuffle in earth till the hole is filled level with the ground, then to scrape the surface a little so as to hide all

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trace of the spot. That is the simple closing instinct which all the individuals belonging to the species perform in the same way.

But one day a particular individual was noticed which did something far better than the ordinary insect. Not satisfied with just shuffling and scraping in earth, this particular genius took hold of a stone and began to use it after the fashion of a hammer. It first went to some pains to find a suitable stone, then took it between its jaws, then pounded the earth with it into the hole until the surface was hard and level. This is an example of an intelligent deviation in the direction of an insect making use of a tool.

To what extent do these intelligent deviations extend through the animal kingdom? Man, of course, is mainly ruled by them. Few would deny them to mammals and birds. Many refuse to admit them in insects, and to those I recommend the hammering operation performed by this particular wasp.

For myself, I believe that these two forces, the rigid innate automatic instinct, and the plastic acquired variable intelligence, run through the whole animal world. Man is a combination of these two forces.

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THE OPPORTUNITY OF ISLAM IN AFRICA

Along with the struggle for political and commercial supremacy between different nations, there is going on an equally acute struggle for the spiritual conquest of the world among various religious systems, especially between Islam and Christianity and nowhere this struggle has become so intensified as in the Dark Continent. Great efforts have been made in the past and are being made at present with renewed vigour by Christian Missions to win Africa for Christianity. The Church has spread a vast net of preachers throughout the length and breadth of the country and huge sums are being spent to make Africa safe for the faith of Jesus Christ. But the results that have so far been produced by these gigantic efforts to Christianize Africa have been extremely disappointing for the Church. Africa is drifting rapidly and regularly into the lap of Islam. With no men and money, no regular missions, Islam is spreading in Africa with a rapidity that has dismayed and baffled the Church heirarchy. They do not know how to meet this danger. They may attribute this very fast progress of Islam to this or that cause but they cannot deny the bald fact that Islam is very rapidly progressing in Africa. Islam is everywhere a world problem for Christianity, but in Africa this problem has assumed very dangerous dimensions.

The most conservative estimate places the Muslim population of Africa at more than sixty millions, more than one-third of the population of the whole continent. In twelve African countries we are told by Christian Missionaries themselves, over ninety per cent. of the people are Muslim, namely in Morocco, Tunisia, Ria de Oro, Egypt, Tripoli, Barqa, Mauritania, Zanzibar, and, British, French and Italian Somaliland. In seven other countries over fifty per cent. of the people belong to Islam; namely, in Algeria,

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Senegal, Guinea, Nigeria, Northern Nigeria Chad-district and Eritrea. Four other lands have a Muslim population of over thirty-three per cent., the Anglo-Egyptian Sudan, the French Sudan, Kenya, and Abyssinia.

The spread of Islam in Africa began very early and was characterized by three distinct periods of conflict. In the first period (638—1050 A.D.) the Arabs rapidly over-ran the whole Mediterranean littoral from Egypt to Morocco, where the stubborn resistance of the Berbers, and especially discord among the Muslim rulers, prevented wider conquest until the tenth century. During the second long period (1050—1750) Morocco, the Sahara region and the Western Sudan became Muslim. The third period (1750—1900) was that of the revival of Islam through the Wahabis and its spread by the followers of the "Sudani Mahdi" and the Derwesh orders.

"To-day" says Dr. Zwemer, a well-known Christian Missionary and scholar, "Africa is the place where the three faiths inevitably must meet. Islam and Christianity are engaged in an acute struggle for the remaining pagan tribes. The Muslim advance in Africa in the past two decades has been extensive, constant and rapid. Some believe that unless there is a more speedy evangelization of the pagan tribes large parts of the continent will enter the fold of Islam." Addressing a Church Missionary meeting at Port Elizabeth, South Africa, some time back, Bishop Fogarty of Damaraland expressed grave apprehension regarding the southward march of Islam in Africa. "The whole of Northern Africa follows Islam," he said "and that religion is coming farther and farther south. What will it offer the natives? It has much to offer. First, it will make him sober, for it is contrary to the Muhammadan faith to touch strong drink. Secondly, it will give him a real sense of brotherhood. Islam knows no distinction of colour. Thirdly it will offer the native tremendous rewards in paradise if he falls while fighting for the Crescent. *If we fail in our duty as Christians Islam will sweep us from the country.*" This

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was said eight years ago. Since then Islam's advance has been consistent and constant. It can very well be imagined that if it continued its present rate of progress, Islam will completely replace both Christianity and paganism in a short time.

In Nyasaland and in Portuguese territories Islam is gaining converts in large numbers. South of the Lakes and the Zambesi there are already about half a million Muslims. In Dahomey, on the west coast, there are about two hundred Koran schools and Islam is rapidly winning its way and strengthening its grip. In Abyssinia the Gallas and some other tribes have become Muslim. But it is in the west coast of Africa, in Gold Coast, Salt Pond and Nigeria that the rapid consolidation of Islam along with its progress and propagation is going on. *Captain Andre sees a great danger in the new movement in Islam that is spreading on the west coast of Africa.* Regular missions have been established by the Ahmadiyya community throughout Nigeria, Gold Coast and Salt Pond and thousands of pagans and large number of Christians join the fold of Islam every year through the efforts of the Ahmadi Missionaries. It was about twelve years ago that the first Ahmadi Missionary, Maulvi Al-Hajj, A. R Nayyar went to Nigeria and the spread of the faith of the Prophet has been so fast and continuous that Christianity has already despaired of that part of Africa. The Ahmadiyya Community has established schools and has built mosques and other centres of teaching and training. If little more attention is paid to this part of the world and some more missionaries are sent there the west coast of Africa bids fair to be one of the greatest centres of Islam in the world in no time.

"Islam," says the Rev. Ernest W. Riggs, "is permeating Natal and Portuguese East Africa by slow methods of infiltration. In Senegal Islam has already found a very firm footing. Arabic is taught in the schools and is used for correspondence. There are about two thousand elementary schools and one high school at St. Louise. In

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French Sudan the Arabic language is principally used. In French Guinea Arabic is gaining ground. In British Nigeria the Arabic language is taught in all Muhammadan schools; the Arabic character has been adopted for Hausa and Peul. In the Lake Tchad district the Arabic language is spreading. In Somaliland, British French and Italian, Islam is thoroughly organized. In South Africa there are more than seventy thousand Muslims. They have many mosques and have their own journals. In Cape Town there are no fewer than 23 mosques. According to the most moderate estimate there are more than fifty millions of Muslims in Africa above the Equator and over ten millions below the Equator.

The Christian Missionary has been at great pains to explain away Islam's startling progress without any material means against the well-equipped and well-organized forces of Christianity. Sometimes it is suggested that because Islam allows polygamy it appeals more to the African mind, at another time it is claimed that because it tolerates and compromises with the evil practices prevalent among the pagans that Islam finds ready acceptance with the Africans. The utter falsity of these assertions has time and again been proved to the hilt. Islam's success is due to its simple and understandable doctrines and very useful and practicable tenets and in Africa its progress as has reluctantly been admitted by the Christian Missionaries themselves, is due to the fact that it has no colour bar or colour prejudice. In the eyes of Islam the colour of the skin of a person carries no value, no importance. It is his character that raises or degrades his position. *Religious pride is the strength of Islam in Africa, while racial pride is the peculiar weakness of Christianity.*

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AHMADIYYA MOVEMENT IN FOREIGN LANDS

London Mission

The 'Id-ul-Azha was celebrated on Tuesday, 27th March. In spite of the fact that Tuesday is a working day and many of our new Muslim brothers could not get time to attend the prayer, the number of those who attended the prayer at 11 A.M. exceeded 40, excluding children. Friends from as distant places as Cambridge, Portsmouth and Newcastle came to attend the prayer.

Though it was not actually raining, the sky was overcast; we were obliged, therefore, to say our 'Id prayer inside the Mosque which was properly heated, perfumed and scented. The prayer was said at the fixed time and the Imam of the Mosque, Maulvi Abdur Rahim Dard, M. A., delivered a very learned and appealing sermon in which he shed great light on the origin, significance and inwardness of the sacred rite of Sacrifice. He proved from the Bible, quoting chapter and verse in support of his claim that the Patriarch Abraham offered Ishmael and not Isaac for sacrifice. He also referred to the Biblical prophecies that were fulfilled in the person of the Holy Prophet Muhammad (Peace and blessings of God be upon him !), the most outstanding among them being the Fall of Mecca and the Prophet's entry into it at the head of ten thousand holy men. The Holy Prophet therefore, the Imam said, was the Comforter, the 'Spirit of Truth' etc. spoken of in the Bible, hence Humanity's infallible guide in its great quest of the attainment of the purpose of its existence. The meeting in the afternoon was held under a marquee in the open space of the garden of the Mosque. The weather was not good, yet a fairly large and distinguished gathering collected to hear to the lecture of Sir Wardlaw Milne, M. P. on "British Empire and Islam". Lord Winterton was in the chair. The report of this lecture and a brief account of the 'Id ceremony appeared in the last number of the *Review of Religions*. It is very gratifying to note that the activities of our London Mosque have begun to be viewed with increasing interest by members of the highest strata of the British Society. The London Mosque has really acquired considerable interest and importance and bids fair, within a

short time, to become a felt force in the religious and social life of the British People.

America

Sufi M. R. Bengalee, M. A., writes from Chicago :

" The meetings on the Prophet Day proved a great success. All the different branches of the Movement in America arranged lectures on the life and character of the Holy Prophet.

It gives me extreme pleasure to write that in the last month of *Ramazan* (fasting) the *Tarawih* prayer was held regularly and the *dars* of the Quran was also given every day of the month. Considering the conditions obtaining in the western countries, the holding of the *dars* and the *tarawih* prayer is, indeed, an event of great religious importance. Those who are conversant with the ways of the West and with the economic blizzard that has held America in its tight grip for the past two years can easily imagine the great hardship and expense that regular attendance in the prayer and *dars* must have caused those who attended them. Yet the *dars* and the *tarawih* prayer drew a fairly large attendence.

Since the time I wrote last 22 Americans have become Muslim and one Punjabi non-Ahmadi has joined the Ahmadiyya Movement. He saw the Promised Messiah in a dream and this led to his joining our Movement after an intensive study of our tenets and principles. Two Whites have accepted Islam, one of them is a lady who was present in the lecture I gave at one of the meetings of the Fellowship of Faiths held in Chicago last year. The *Moslem Sunrise* has proved a very successful means for the propagation of Islam. Its articles are extensively quoted and translated. A journal in Yafa and one in Albania reproduced my two articles in their columns. I request my brethren in India to help the sacred cause of the propagation of Islam in America by securing subscribers for the *Moslem Sunrise.*

In his letter dated 15th February, 1934, Sufi M. R. Bengalee writes :

"I reached Cedar Pades* from Saint Paul on February 9, 1934, and am staying here since then. I have already paid this town

*We have translated Sufi Bengalee's letters from Urdu, hence we are not sure whether the names of towns mentioned in his reports are correctly spelt or not.—*Ed. R. R.*

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several visits. A party of Syrian Muslims lives here. These people love me and hold me in great respect. Every night I address these people in Arabic and English and preach the doctrines and tenets of Ahmadiyyat and read to them the Promised Messiah's Arabic poems which have a magic effect upon them. Some of them have learned by rote a few poems of the Promised Messiah and recite them in a sweet, melodious voice, as is their wont. I am confident that some day all of them, at least, many of them will see the Light and become Ahmadies. If and when they join the Admadiyya Movement, the prestige of Ahmadiyyat in Syria will very much increase. I am always on the move. I have visited many towns and villages and have addressed meetings of various sizes attended by all sorts of people. Next week I will be in Pittsburg from where I will go to New York. When I will reach the premier city of the United States of America I will have travelled about 4,000 miles. In this town there live 17 Muslim most families. They are regular subscribers of the *Moslem Sunrise* and they have a great liking and admiration for, and take much interest in the activities of the Ahmadiyya Movement. I request my brethren to pray that they may join the Movement very soon. I also visited Indianapolis, Detroit and Maniapolis. In Chicago I gave a lecture in "The Seven Arts Club" which was very much appreciated. Later on I received a letter from the Secretary of that Club in which among other things he wrote: "Never before I received so many favourable remarks of any lecture." In "The Chicago Temple" and "The "Mizpal Temple Chicago," I delivered speeches on "Islam," and "Ahmadiyya Movement," "The World's Debt to Islam" and on "Labour and Capital". Needless to say that the speeches created a great stir. The Christian circles were very much upset when in my speech on "Ahmadiyya Movement" I refuted the Christian doctrine of Jesus' death on the Cross and proved that Jesus was taken alive from the Cross, travelled to Kashmir and died in Srinagar and was buried there at the very advanced age of 120.

West Africa

The Rev. Al-Hajj F. R. Hakeem writes from Salt Pond (Gold Coast) as follows:

"I remember I wrote in one of my previous letters that cocoa

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is the main agricultural produce of this country. Of the world's whole produce of cocoa nearly a half grows in Gold Coast. It is the principal source of the Government's revenue. The economic prosperity of this country, to a very large extent, depends upon a satisfactory harvest of cocoa. We have also to depend for the income from which the expenses of our missionary work are defrayed upon the satisfactory condition of the cocoa harvest. Before the cocoa harvest was ready when a majority of the Ahmadies pay their yearly subscriptions I arranged a general meeting with the approval of the *Amirs* of different places to take place at a village named Asyam where about a thousand men and women gathered whom I exhorted to pay their subscriptions regularly and fully. In the Friday Sermon I laid the greatest stress on the necessity of every kind of sacrifice by those to whom has been entrusted the moral and spiritual regeneration of their countrymen. 'No people,' I said, 'has ever made any progress without making proportionate sacrifice, nor will any people ever make any headway without suffering for the cause they wish should prosper and grow'. On December 7, 1933, I again gathered all the *Amirs* in Salt Pond and sent some of them with the *Mohassils* (collectors of dues) to collect the outstanding dues.

"We have opened a new school at Bedun, a village 27 miles from Salt Pond. The school was formally opened by me on November 23, where I also delivered a speech in which before a large gathering of Christians of all denominations, non-Ahmadies and heathens and the Chief of that place, I dwelt at length on the beauties of the teachings of Islam and the advent and mission of the Promised Messiah. I told the audience that the portals of the school will be equally open to the children of all communities. The Chief assured me that he would render all possible help to the school. The Christian preachers of the place had their doubts. After the lecture they asked me, if they sent their children to this school, they would not be converted to Islam. "Contrary to the practice of the Christian schools which compel all students joining them to accept Christianity," I said, "no compulsion will be used in our school to secure the conversion of the students to Islam. Islam does not believe in compulsion and coercion. But those who would like to become Muslims will be welcome to do so." The *Tabligh* day was duly observed in all

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parts of Nigeria and Gold Coast. In Nigeria the message of Ahmad was conveyed to 1045 persons on that day and we secured 20 new conversions. In Ashanti Brothers Jamal and Hasan are working as paid missionaries. Brother Yakub works as an honorary preacher. In the Colony Brothers Adam Ahmad, Usman, Ishaq, Sullaiman Ali and Adam help us in the work of the mission. They let no opportunity pass without preaching Ahmadiyyat if they can. We are meeting with great opposition from the non-Ahmadies but was ever the progress of Truth stayed by the obstacles put in its way by the sons of Darkness? Since the time I wrote last we have secured 77 new more converts. In a village, Abwam Kram by name, there lived a young zealous Ahmadi named Yusuf. One day while crossing a river he was drowned. His cousin in a fruitless attempt to save his life was also drowned. We are deeply grieved over the loss of these dear young souls. May God have mercy on them!

In his letter of 24th February, 1934, the Rev Al-Hajj F. R. Hakeem writes from Salt Pond as follows :

The *tarawih* prayer was regularly said in the month of Ramazan (fasting) and we were able to finish the Quran. The 'Id prayer was held in Salt Pond on Thursday, 18th January, 1934. More than a thousand men and women were present. The gentry of the town and the representatives of the Press were invited. Some Syrian merchants from Cape Coast and the twelve local Syrian merchants also took part. The *Khutba* was delivered in English which was ably translated into the local vernacular by the general secretary, Mr. Bin Ya Meen. The Christians were specially moved. There was a large number of those who had come uninvited, perhaps to see and be amused by the sight of prayer being said in congregation. It is the first time in Salt Pond that the 'Id prayer was held with such pomp and *eclat*.

" After the mid-day prayer a long procession was taken round the town. Salt Pond has seldom seen such a grand procession. Between Ashanti and Fanti there lies a tract of land known as Kau. It had so far remained quite unacquainted with the message of Ahmad. I arranged a lecture tour in the place and started for it on January 21. The journey was done by a motor lorry, bought for my tours by the Ahmadies of Ashanti. The roads are very bad and at places extremely dangerous. I had to pass

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through dense jungles where on account of the enveloping darkness, day could not be distinguished from night. I reached a place named Inpracso. I had informed the Chief of the place before-hand of my arrival. The Deputy Commissioner of the district, Major Gosling knew me already. The Chief and the D. C. helped me in all possible manner. I stayed in Kau for a week and gave many lectures which were heard by thousands. Several persons joined the Ahmadiyya Movement and a great interest was created. The Chief of Impracso was very favourably impressed by the speeches he heard. He tried his best to make me and my associates feel quite comfortable. Though this place is very far from Ashanti, yet our Ashanti brothers and sisters have already reached here and are zealously working. The hazards, insecurity and inconveniences of the journey between Ashanti and Kau have not been successful in frightening the Ashanti Ahmadies. They have triumphed over all physical impediments. Very soon we shall hear that there has grown up a strong Ahmadi community in Kau. In the district of Kau there is a place known as Abitifi. Christianity is deeply rooted here. I delivered a lecture here also which was very largely attended. The Sub-Chief of the place who is a Christian translated a part of my lecture. The old Deputy Commissioner of Salt Pond is transferred to Acra and the new one who has worked in India in the Military, at Peshawar, Ambala and Karachi paid a visit to our school and went away much pleased. In Gold Coast we have six schools, one of them is getting Government aid since 1926. We have applied for Government aid for two more. Imam Ajose with his co-adjutors and assistants is working zealously in Nigeria. Ahmadiyyat in Nigeria is meeting with stiff opposition. But where there is opposition, success is sure to attend our efforts. Since the last report 127 persons have joined our movement. There are Christians, non-Ahmadies and heathens, etc., among the new-comers.

Palestine, Syria and Egypt

Maulvi Abul-Ata in his letter of 18 February, 1934, has sent us a brief account of his work in Palestine which we give below :

" Since I wrote last the following gentlemen have joined the Ahmadiyya Movement : Brother Sayyad Abdur Rauf Alhasni,

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Damascas, Brother Ahmad Abdul Jaleel, Berja, Lebanon, and Brother Omar Ali Yahya, Brother Abdus Sattar Effendi Tawakkal, Brother Sayyad Muhammad Ahmad Alhammal, Eid Hasan Muhammad Barakat, Cairo. May God grant them perseverence and steadfastness.

" From the letters that I have received from Brothers Kahala Effendi and Mustafa Navalati it appears that they are doing what little they can to promote the cause of Ahmadiyyat in Damascus. Though the progress of the Movement in Damascus may be considered slow as compared with that of Haifa or Egypt, yet our friends there are keeping the flag of Ahmadiyyat flying From Berja Brother Sheikh Abur Rahman Saeefan writes that our literature is very much appreciated and respected in Lebanon. A preacher whom Sheikh Abdur Rahman invited to a controversy refused to accept his challenge saying " our association has disallowed the holding of all sorts of controversies with the Qadianis."

In Haifa and Kababir regular weekly meetings are held. The Prophet Day was duly observed in Baghadad, Cairo and Haifa. In Kababir a controversy took place with a preacher for three hours. It was to continue the next day. But the preacher stole away from the place in the dead of night and in the morning no trace of him could be found. I had a face to face talk with the president of an association of atheists in Haifa who boasted of his invincibility in an open controversy. The talk clearly brought home to him the unpalatable realization that he had feet of clay. Some defections have taken place in Cairo. But the local community has been strengthened rather than weakened by the desertion of those weak of faith. Since the last report in addition to the regular publication of the *Albosharat*, two tracts, namely "A plain statement proving the death of Jesus" and "Twenty arguments refuting Jesus' Godhead," have been published. The Missionary in-charge of the Haifa German Mission admitted that the arguments were irrefutable but he said that religion was a matter of the heart than of head. We have received substantial monetary help to our mosque fund from our brethren in England and Baghdad. From January we have opened an Ahmadiyya School at Kababir. Twenty students get their lessons in the day time and 15 at night. I am confident that by the grace of God the time is fast approaching when not a single illiterate Ahmadi will be found in Haifa and Kababir. May God help us !

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NOTES AND COMMENTS

What Hitler thinks of the Jews

Hitler's meteoric rise to power has staggered the imagination of the whole of Europe. A man who from the lowest rung of social ladder rises, within the brief space of a few years, to the higgest pinnacles of glory and fame must be an extraordinary man. Hitler now holds the destinies of a great nation in the palm of his hand. He came to power barely a year hence and he has already altered the face of his country out of all recognition. Those who have been privileged to read his famous book, *Mein Kampf*, (My Struggle) now Germany's political Bible, know that Hitler possesses quite original ideas on almost every question that affects the life of a people morally, socially, politically, etc. He has the courage to put those ideas in practice. It is the translation of his startlingly novel theories into actual fact that has taken Europe by storm. We wish to acquaint our readers with some of these strange views. During the long course of their chequered career, misrey, misfortune and affliction have dogged the footsteps of the Jewish people. They have now taken the form of Hitler's anti-Jewish statutes and enactments which are based on his long-cherished views about these people. He says:

> "The Jewish doctrine of Marxism rejects the aristocratic principle in nature, and in place of the eternal privilege of force and strength sets up the mass and dead weight of numbers. It thus denies the value of the individual among men, combats the importance of nationality and race, thereby depriving humanity of the whole meaning of its existence and *Kultur*. It would, therefore, as a principle of the Universe, conduce to an end of all order conceivable to mankind. And as in that great discernable organism nothing but chaos could result from the application of such a law, so on this earth would ruin be the only result of its inhabitants. If the Jew, with the help of his Marxian creed, conquers the nations of this world, his crown will be the funeral wreath of the human race, and the planet will drive through the ether once again empty of mankind as it did millions of years ago.

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Eternal nature takes inexorable revenge on any usurpation of her realm. Thus did I now believe that I must act in the sense of the Almighty Creator: By fighting against the Jews I am doing the Lord's work..... The Jewish State never had boundaries, as far as space was concerned; it was unlimited as regards space, but bound down by its conception of itself as a race. That people, therefore, was always a State within the State. It was one of the cleverest tricks ever invented when that State was stamped with 'religion' and so assured of the tolerance, which the Aryan is always ready to extend to religious creeds. For the Mosaic religion is really nothing but a doctrine for the preservation of the Jewish race. Hence it embraces nearly every branch of sociological, political and economic knowledge which could ever come into question in connection with it. .....The exact opposite of the Aryan is the Jew. In hardly any nation in the world is the instinct of self-preservation more strongly developed than in the 'Chosen People.' The best proof of this is the fact that that race still continues to exist. Where is there a people which for the last two thousand years has shown so little change in internal characteristics as the Jewish race? What race, in fact, has been involved in greater revolutionary changes than that one, and yet has survived intact after the most terrific catastrophes. .....Thus since the Jew never possessed a culture of his own, the bases of his intellectual activity have always been supplied by others. His intellect has in all periods been developed by contact with surrounding civilizations. Never the opposite.....His life within other nations can be kept up in perpetuity only if he succeeds in impressing the view that with him it is not a question of a race but of a 'religious bond,' one, however, peculiar to himself. This is the first great lie. In order to continue existing as a parasite within the nation, the Jew must set to work to deny his real inner nature. The more intelligent the individual Jew is the better will he succeed in his deception—even to the extent of making large sections of the population seriously believe that the Jew genuinely is a Frenchman, or an Englishman, a German or an Italian, though of a different religion."

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His Views on Parliament and Democracy

Hitler believes fully and completely in Government by one man. He vehemently denounces the parliamentary from of government. He says:

"Parliament decides upon something, be the consequence ever so devastating; no single man is responsible, no one can be called to account for it. For can it be called taking responsibility for a Government which has done all the harm merely to retire from office? Or for the coalition to be changed, or even for Parliament to dissolve? For how can a varying majority of men ever be held responsible at all. Is not every conception of responsibility closely connected with personality? But can one in practice indict the leading personage in a Government for dealings, the existence and carrying of which is to be set down solely to the account of the will and pleasure of a large assemblage of men ?

Or—is the leading statesman's task to consist not so much in producing a creative thought or plan as in the art with which he makes the genius of his proposal comprehensive to a flock of silly sheep for the purpose of imploring their final consent ? Must it be the criterion of a statesman that he must be as strong in the art of persuasion as in that of statesman-like skill in the selection of great lines of conduct or decision ? Do we belive that progress comes in this world from the combined intelligence of the majority and not from the brain of an individual ?.....By its denial of the authority of the individual and its substitution of the sum of the mass present at any given times, the parliamentary principle of the consent of the majority sins against the basic aristocratic principle in nature.....One thing we must and may never forget, a majority can never be a substitute for the Man. It is always the advocate not only of stupidity, but also of cowardly policies; and just as a hundred fools do not make one wise man, a heroic decision is not likely to come from a hundered cowards. .....It is not the aim of our present-day Democracy to form an assemblage of wise men, but rather to collect together a crowd of subservient nonentities, who can easily be led in certain definite directions, especially if the intelligence

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in each individual of them is limited..... Only thus can the game of party politics be played in its unhealty present-day sense. But it also makes it possible for the real wire-pullers to remain safely in the background, with no possibility of ever being made personally responsible. For now a decision, however harmful to the nation, cannot be put to the account of any one rascal who is in the public eye, whereas it can always be transferred to the shoulders of a whole section. Thus there is no responsibility in practice, for this liability can rest on one individual only, and not on assemblages of parliamentary chatterboxes. That institution can only be pleasing or profitable to mendacious crawlers who avoid the light of day, and it must be hateful to any good, straight forward man who is ready to take personal responsibility.

Hitler's views on marriage.

No less striking and original are Hitler's views on marriage. Without making any comment we reproduce them from *My Struggle*. He writes :

"It is the first duty of a national state to raise marriage from being a perpetual disgrace to the race, and to consecrate it as an institution, which is called to reproduce the Lord's image, and not monstrous beings, half-man half-monkey. Protests against this on so-called humantarian grounds ill-befit an epoch which allows any corrupt degenerate to reproduce himself and so lay a burden of unspeakable suffering both on his contemporaries and on his offspring, whilst on the other hand, means for preventing a birth are offered for sale in every chemist's shop, and even by street hawkers, even when the parents are perfectly healthy. In this i orderly latter-day State—as those who defend it assert in this brave world of nationalist bourgeois, prevention of fecundity in sufferers from syphilis, tuberculosis, and hereditary dseases, cripples and *cretins*, counts as a crime, whereas what is in practice a cessation of fecundity in millions of our best people is not regarded as an evil or an offence against the moral of this sanctimonious society ; it is instead a sop to its short-sighted slackness of thought.....It is the duty of the

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National State to recover all that is being let drop now on all sides. It must put the race in the central position in the general life of the nation and see to its being kept pure. It must declare childhood to be the most precious possession of the nation. It must see to it that only the healthy beget children —that it is nothing but disgraceful for persons diseased or with personal disabilities to send children into the world but, on the other hand, an honourable action to refrain from doing so. On the other hand, it must be considered a reproach to deprive the nation of healthy children. The State must place the most modern medical aids at the service of these accepted facts. It must declare unfit to beget children any one who is clearly diseased or has hereditary disabilities, and back it up with action. It must also see that the fruitfulness of a healthy woman is not blocked by the damnable finance of a *regime* which makes the blessing of children into a curse for parents.

The Outlook for Islam in Turkey

It has constantly been dinned into our ears that the Turks have thrown Islam overboard. It is inconceivable that a people who had been intensely, rather fanatically religious for centuries should forget their past altogether and become as fanatically irreligious within a decade. The following extracts from the writings of Yusuf Zia and Professor Abdul Baqi, two eminent Turkish writers whose books have been approved by the Turkish Government for use in the middle and normal schools of Turkey gives the lie to this mischievous propaganda. These extracts also show that the Turkish leaders—Mustafa Kemal and his ministers—who themselves are not very religious-minded do not want to rear up a nation of irreligious materialists.

Here is an extract from Yusuf Zia's book entitled *Islam Dini* (the Religion of Islam) :

"The Turks are a nation that likes independence, freedom and sovereignty. Yet they never intefere with the doctrines and conceptions of others, or the freedom of others. At the same time they meant no one to interfere with their conceptions. They are not fanatics. Their hearts are full of courage, faith and obedience. Kind deeds, honesty and justice are their

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inborn qualities. A Turk is patient, devoted and energetic. And as Islam required these qualities, Turks became Moslems and have adapted themselves to Islam more than any other nation."

"Islam means to show submission, but not in the sense of hurting one's self-respect. Islam means to forgive, but not so as to make itself an instrument of evil. Islam means to be kind, but not in the form of forgetting one's rights and over-stepping one's authority. Islam combines in itself morality, faith, and worship. So it has a wider meaning than the word *faith* alone. And that is why our religion is called the religion of Islam and the belief of Moslems."

Professor Abdul Baqi says in one of his books taught in Turkish Primary Schools :

"After the death of the Prophet, a new set of needs arose, times advanced, and ideas changed. For that reason, wise men searched in the Holy Quran, in the words of the Prophet, and in the actions of the Apostles (that is, those who were Moslems at the time of the Prophet) ; they accepted the main ideas of Islam without tampering with those conceptions concerning the existence of God and His Unity, or the righteousness of the Prophet and they derived their ideas about purification, *namaz*, and other orders of God from the Quran, the words of Mohammad, and the behaviour of the Apostles; and having accepted these in a fashion acceptable to their intelligence and knowledge, they adopted a course of action of their own. From this you may understand that Islam is a religion suited to any century. According to the changing of ideas and according to the needs of the century it can be accepted in a manner suitable to the mind. Of course the freedom of thought which is in Islam does not exist in any other religion, and it is because of this that it has spread so widely."

Islam in America

The Manager, American Islamic Centre, gives the following account of the Moslems living in America :

"The Moslem population in America is given by different authorities at from 50,000 to 250,000, the last number being

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more nearly correct. The majority are found on the plantations of South and Central America, as labourers. Many finding themselves barred from North America have settled in these places. Opportunities are only for the White Race and then one must have plenty of money. The Moslems in South America are found mostly in Argentina, Brazil and Guiana; the Island of Trinidad has also a large number. Brazil offers numerous opportunities for the Moslems who wish to work hard, and it is a pity that groups of the Moslems do not ask for land grants and form colonies. Large Japanese colonies exist mostly of poor farmers who had no future at home but who by hard labour are reclaiming the rich lands now covered by jungle. In Central and North America the Moslems are mostly spread out in many countries and states. Moslems who came here in their youth from Arabic-speaking lands often have forgotten how to read and write Arabic. Many of those who marry Christian women see their children brought up as Christians. The converts to Islam in North America number about 5,000 : most of these are American negroes. The white converts number about 1,000. There are several groups that meet in rented places for prayer; also at Brooklyn, New York, there is a mosque owned by a group of Tatar Moslems. At New York City there is a branch of the international Cairo, Egypt Oragnization, known as The Young Men's Muslim Association, also a Society known as the Muslim Brotherhood who work as a local missionary group. At Chicago, Ill., there is the Moorish Science Temple, which has several branches : also there is the Ahmadiyya Movement in Islam which has branch missions at Pittsburgh, Pa., Cincinnati, Ohio, and Indianapolis, Indiana. Also at New York there is Sufi Abdul Hamid who is introducing Islam among the Harlem negroes through his recently formed Society.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra)

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